



Valencia Bolaño, Mónica E.



In search of the ox... Gateways to understanding human individuation through guidance

Orientación y Sociedad

2012, vol. 12

Este documento está disponible para su consulta y descarga en [Memoria Académica](http://www.memoria.fahce.unlp.edu.ar), el repositorio institucional de la **Facultad de Humanidades y Ciencias de la Educación de la Universidad Nacional de La Plata**, que procura la reunión, el registro, la difusión y la preservación de la producción científico-académica edita e inédita de los miembros de su comunidad académica. Para más información, visite el sitio

www.memoria.fahce.unlp.edu.ar

Esta iniciativa está a cargo de BIBHUMA, la Biblioteca de la Facultad, que lleva adelante las tareas de gestión y coordinación para la concreción de los objetivos planteados. Para más información, visite el sitio

www.bibhuma.fahce.unlp.edu.ar

Cita sugerida

Valencia Bolaño, M. E. (2012) In search of the ox... Gateways to understanding human individuation through guidance [En línea] Orientación y Sociedad, 12. Disponible en Memoria Académica: http://www.memoria.fahce.unlp.edu.ar/art_revistas/pr.5566/pr.5566.pdf

Licenciamiento

Esta obra está bajo una licencia Atribución-No comercial-Sin obras derivadas 2.5 Argentina de Creative Commons.

Para ver una copia breve de esta licencia, visite

[http://creativecommons.org/licenses/by-nc-nd/2.5/ar/.](http://creativecommons.org/licenses/by-nc-nd/2.5/ar/)

Para ver la licencia completa en código legal, visite

<http://creativecommons.org/licenses/by-nc-nd/2.5/ar/legalcode.>

O envíe una carta a Creative Commons, 559 Nathan Abbott Way, Stanford, California 94305, USA.

IN SEARCH OF THE OX

GATEWAYS TO UNDERSTANDING HUMAN INDIVIDUATION THROUGH GUIDANCE

Monica Valencia Bolaños *

Abstract

This paper summarizes several theoretical practices to one of the most important personal decisions in every human being, the path of self-knowledge. As long as those intrinsic needs arise, modern man is finding that the satisfaction of material needs, finally is neither happiness nor true peace. At this imaginary, the counselor's role is the ability to guide based on principles and values that ensure that path is found, since his great commitment is precisely accompany the discovery of talents and potential of people to get his genius and innate forms of normal growth to happiness and harmony. Among the ways there are those who were studied by a number of theoretical experts in human existence as Ortega y Gasset, Sabater, Jung, Heidegger, Gadamer, Luckmann, Habermas, Bauman, Binswanger. It is a fascinating tour of such analyzers, that motivate and specially challenge.

Keywords: existence, individuality, spirituality, potential

To introduce

Kakuan, (1965) first drew zen master of this work and added a number of reviews that clarifies that no ox never lost. However, men cannot see it. This man suddenly faces with

* Magister in Education. Carabobo University, Valencia, Colombia.
E-mail: mvalenci10@gmail.com.

intersecting paths, a maze where he finds greedy for worldly gains, the fear of losing them, the charm of frivolity, and alienation of the values in the name of money, the god. These and other distractions rise like flames that burn the concepts of right and wrong stinging like daggers. (In Kapleau-pg.302)



Thus, the search of the ox is the spiritual quest, the acquisition of the awareness of its possibilities and potential. The man to become a spiritual seeker, is a task that must be done alone, discovering a major obstacle: the search outside oneself what one has within oneself. Those who are looking for, what do you they seek? How is conceived spiritual conquest and is there only one way? When is the man unique, since birth or when he builds himself? Do men build their own self as a purpose? Which are the ways to this achievement?

First Way: "I and my circumstance"

Ortega y Gasset cited by Sabater (2009), states that the human being is an individuality, what really exists is the human biography. He believes that an individual has no nature but history, that men and women make themselves, build up over time, manufacturing themselves, however during this process are not alone, is closely linked to the circumstances.

That's why the history is the fact, is the way, is the people around him, are the ideas, contexts, and while acknowledging that the work is intimate, and you could win some personal perfection, but not enough. Also the fact is exceeded, that is around me, my community, my family, the country, the time, the history that he lives.

So that intimate work not only focuses on the production of the self, but to understand the circumstances in which fabric is, why not just say that to achieve some personal perfection if not achieved lift and save the fact that around me. This process identifies Ortega y Gasset as "*Regeneracionismo*" (regeneration), hence life and reason are hopelessly irreconcilable with each other, but both are in constant collaboration and mutual participation.

This union of life and reason is called "*Razón Vital*" (vital reason) and is made in the course of time or after the times, and mainly occurs in every moment lived, is both a historical reason, which explains the fact that the man is always, and again, he and his circumstance. So the situation is a reflection of the vital reason, is the sum of circumstances and reasons, being an individual process, at times seem social.

Second way: "We must be what we are"

Jung (1967) speaks of individuation, the term coined to refer to the process of personal development that includes the establishment of a connection between the ego and the self. The *ego* is the center of consciousness, while the *self* is at the center of the psyche, which according to that author, covers the conscious and the unconscious. Although they are separate, are two aspects of a single human system.

The individuation means to become an individual meaning our innermost peculiarity, last and incomparable, getting to "*be oneself*".

So could translate individuation also as self-development, and there is a very close relationship between personal history and the human peculiarity.

Individuation according this analytical psychologist, is defined as "the process that engenders a psychological individual, ie, a separate unit, indivisible, *a whole*". There is a generic concept from the ontology and philosophy called principle of individuation . In other words, an

individual human potential makes a sort of combination between personal psychohistorical ontogenetic character, within a specific time-space situations physical, cultural, family and others in which the process of individuation, is assuming different roles and developing his or archetypes, from their individuality, giving them a unique version that is on its own terms the "*self*" (Selbst).

The concept of individuation presupposes the individual as actor, designer, juggler and director of the stage of his own biography, identity, social networks, commitments and convictions. Individualization means the disintegration of the certainties of industrial society and the compulsion to find and look for new certainties for oneself. But it also means new interdependencies, including global ones.

It is considered that the genesis of individuation is in Freud's psychoanalysis (1935) and later in Jung (1967), in the case of the former is the integration into working life, "*to be able to love and work*" in the words of Freud. Jung's analytical psychology is much more ambitious, their goal is the individuation, which is the term used to Jungian therapists refer to strengthening the mind as a whole (and not just the ego) for joyful and full of life, but also the acceptance of the inevitability of death and its meaning. "One must live as if life would last a thousand years, - said Jung- and then literally die of life." (Pg.200)

In this sense, analytical Jung's psychology maintains links with Buddhism, it is no coincidence that much of the process of individuation uses the *mandala* as a psychic way of exploration, being precisely one of them the archetype or socially accepted roles.

There are many archetypes, being the most important mother's archetype, the life's, the ego's, the self's, shadow's, the death's and the personae's. Personae refers to the masks that actors used in the plays of old Greece and Rome. Jung refers with this term to a mask or "pose" that

all men use to interact, integrated with people around them and that includes the person's appearance and the objects that surround it.

Doctors, lawyers and rock stars, have one person (pose) well defined. Most people use them because they confer social status or prestige. The danger lies in confusing a mask with the true self, then it is likely to become a caricature of oneself and dedicate much of the libido to sustain the appearance. In such cases, the Self has no chance to begin the process of individuation. It isn't wrong to have personae, as long as they conformed to our development and not vice versa. An environmental activist or a lecturer can have correct personae that help them to interact successfully with others.

The contribution of Jung's Analytical Psychology is significant among the new directions of the spiritual sciences. Gadamer's philosophy is supported by the idea of mankind construction through its selfness and Jung says that mankind has several ways to build, as a subject. Gadamer asserts that man seeks knowledge that is other than itself, is the knowledge of himself. It is a knowledge of sharing and learning. In other words, this is a lonely work, but it is affected by everything around it. It is an accompanied loneliness. So that search mentioned at the beginning of the present speech, the search of the ox is progressing and in its way their traces, their capture and domestication will be found, then the ox will be forgotten. What's left? The path taken, the wealth of experience and wisdom in every circumstance.

Among those experience riches it is the self-discovery, Jung (Cit.Ob) states "The greatest adventure of life is the exploration of our inner world ... may be a project that will last a lifetime" (p.122). So men are in a constant search within him, looking for qualities and attributes that make fully transcend, achieve goals and dreams throughout its existence. Of course it is important to note that this theory has meaningful encounters with Vazquez cited by

Binswanger (2004) and related to finding oneself he has his own dialectic and responds to a process never completely finished.

Thus Jung (1964) introduced the term "individuation" (p.114) to refer to the integration of the personality, where it gets a full and complete development, during which these potentials are performed, the broader experiences and self-realization are attained. One of the main functions of the individuation process will be the achieving of self-knowledge.

In short, an individuated person responds to a complete and fully operational development and will be a full individual. He explains that while a person matures will experience the individuation process, during which the potentials will be enhanced, extended experiences and self-realization will be reached. While the learning process is intense, continuous and dynamic, where self-exploration requires a systematic plan to follow, the man achieves a satisfactory permanent rest, the use of an archetypal mask and of conditions and social pressures. It is he and his understandings that will give him security, tranquility, serenity, happiness.

However, to achieve individuation, people need to perform certain basic tasks of life, therefore, one of the first tasks is precisely the knowledge of himself. It should start searching what is inside each of us, in this sense Jung (1959) states that we must allow all components of the personality to be observed, explored and developed and will express towards a process of self -discovery (p.123). According to Jung, any unilateral emphasis could produce personality disorders. He goes even further when he clarifies that the disease arises when an individual has failed in individuation process, established by a unilateral position in life, whether more or less aligned to the exterior –stuck to the mask- in a virtually lost in an imaginary world-delusional. Further analysis of the personality, continues with an exploration of what Jung called the shadow. In this sense he says that every man has a "shadow" which are those negative

characteristics, or the undesirable or perverse aspects that everyone possess. They are essential and a vital part of personality. And its importance lies in the task of identifying them, either changing or accepting them as whole beings we are, and especially integrating them into the mainstream of life. It could be unlikely to grow and mature as a person if one do not recognize the weak points, creating a power over oneself, and controlling those known weaknesses. On the contrary, what is unknown to man becomes uncontrollable and dangerous.

Following this author, he shows another task moving towards self-knowledge, which involves the search of a systematical balance between extroverted and introverted aspects. The keyword, according to Jung, is a balance between all systems of the personality.

The interesting thing that Jung notes is that the greatest danger in this attempt is to be crushed both by the requirements of social life, which require compliance and reward, and the collective unconscious, which can overwhelm the ego. Individuation means freedom from such oppressive forces. This release can be achieved through a fortified personality and especially with the domain of consciousness that includes all significant aspects of man, his feelings, actions and thoughts.

This expert in human behavior indicates that it is much easier to be content with oneself than to be an individual, so most people are spoilt by culture which he calls the collective unconscious. When children are forced into their development to adapt to prescribed standards, when they acquire a power of decision and judgment, still must give up to freedom to live quietly, and even more to meet the needs and social requirements.

Third Way: "Existential Analysis ... you have to be in the world"

Capurro (2003) refers to existential analysis ("Daseinsanalyse") as therapeutic school founded from philosophical revision of Freudian psychoanalysis, it arises in the first half of the twentieth century. At first I have to mention the Swiss psychoanalyst Ludwig Binswanger (1881-1966) who, under the influence of Edmund Husserl (1859-1938), Max Scheler (1874-1928) and especially the *phenomenology* Martin Heidegger (1889-1976) implements and modifies some concepts.

Unlike Heidegger's *fundamental ontology* that seeks to analyze at *Being and Time* (1927), the question of the *sense of self*, Binswanger is interested in empirically analyze different ways to exist, based on the Heidegger's *existential analytic* ("Daseinsanalytik"), to give a philosophical basis to an empirical anthropology.

This passage from a structural analysis *a priori* to an empirical analysis suggests the Binswanger's term "Daseinsanalyse" ("existential analysis"), unlike the term "Daseinsanalytik" ("existential analysis") used by Heidegger. With this term Binswanger separates from the Sigmund Freud's (his teacher) "*psycho analysis*" ("Psychoanalyse") (1856-1939. Blankenburg describes the central thought of Binswanger as follows:

"Existential Analysis means discovering the human self-concealment. But instead of taking as a starting point to a *psyche* isolated or psychophysical subjectivity, existential analysis does it from an overarching structure of being-in-the-world. His method is rooted in the phenomenology of E. Husserl, which Binswanger had tried in previous works do fruitful for psychopathology. Unlike psychoanalytic investigations or those oriented in the natural sciences, both based on causality, existential analysis attempts to undermine a level of expertise and deep understanding. It aims to go beyond the phenomena to seek his explanation (causal), but seeks to analyze its meaning based on themselves. No question the factual conditions of what appears, but the essential terms. "(Blankenburg, W.: Daseinsanalyse. In: J. Ritter Ed: Historisches Wörterbuch der Philosophie. Darmstadt 1972, Vol 2, p. 22)

The author develops his proposal of existential analysis in a way of psychoanalysis that seeks a better understanding of existence. Its principles are based on elements in the philosophical

and ontological thought as well as in psychology. He also shows the integrated vision of man proposed by Binswanger to overcome the dichotomy subject-object, that he calls "fatal defect or psychology."

He presents man not as an object but as existence, ie, as a "*being-in-the-world*" coexisting with others. Therefore, the form of psychoanalysis that he developed was intended to establish the patient self-consciousness as a whole person, who exists only in and through communication with the real world as such. The therapist's role in this type of analysis is then to understand man and the world which he speaks about, this understanding is in the existential dimension of everyday life, without removing him from his space and natural time. Finally, the author reaffirms the deep relationship that maintains the philosophy and psychology. For this Swiss psychiatrist the existential project suppose the freedom of giving meaning to individual existence and this is achieved by means of becoming deeply responsible for our own existence that includes being-with and being-for others in love.

So it is necessary to define the man's reality, and it is achieved only by finding the sense and meaning that the subject gives to objective reality, this depends on the way the subject assumes its existence, ie the project for developing one person to the extent that there is as a human being. Significantly, the man does not build the project in light of predetermination and of consciousness, but rather become the extent that perceives and interprets his own body, his psychic reality and the world that surrounds it. So the world in which man lives with others, sharing projects, crisscrossing realities is where we have the following route.

Fourth Way: "Man: historical human being, experiencer and actor"

This route starts to interweave the above, although part of the individuality is based mainly on the social construction of reality based on the construction of man in his own world, the most immediate. It is the way of interpretive sociology whose role is to understand and explain, ranking as the basis of a new social theory of human action. Also called sociology of knowledge that is often expressed by the term "Social Constructivism" Luckmann (2008).

Luckmann and Berger (1963) are based on the idea that the reality in which we all live is built in and through our actions. In other words, there is no reality without human beings, they create reality through their actions, and what is essential from this sociological view, these people are not alone. This premise is based on the Max Weber's postulate which states that sociology should start from an analysis of the subjective sense of actions as well as the assumption of Alfred Schutz, focused on analyzing the phenomenological method using the formation of consciousness and lifeworld.

The individuation process proposed by Jung, Binswanger's existential project, Gasset circumstances, in short all the way expressed, are revealed in this fourth way, the way of the world of relationships and interrelationships.

Husserl (1962) is the key to the development of this principle, the world of life, according to him "is characterized by substantially be subject in connection with a historical human being, experiencer and actor" (pg.148). The phenomenological description of the world of life is to clarify the conditions of validity of the spiritual sciences in the construction and design of the world of relationships, of speech acts, social participation and so on.

In short, the world of life is a construct that accesses the man from its multidimensionality, first to conceive the human being through his body, that is their nature, and yet it looks like a body with a mind, an ego, and thus perceived as being different, natural and social. However, despite its naturalness and openness to the world, he recognizes as a biologically indefinite,

imperfect by what you see, this man, forced to develop another development mechanism: culture.

That is why the construction of individual and collective knowledge and of institutions, such as family, culture, school and others are subject to society and this is not only create through individual projects but mainly by means of interaction processes. So the analysis of these relationships is possible when noticing the coordination mechanisms of action are harmonized with the orientations of the participants and their mechanisms of action.

There is a basic element in this world of life and the intent of this discourse, the narrative practice that interact with the members towards auto-understanding, which according to Habermas (1998) through communication, may develop personal identity if realize that their own actions are a life susceptible to be narrated. A social identity can only be developed if they realize that through their participation in interactions they retain affiliation with social groups and that with this membership is involved in a narrative history of collective.

It can be seen that individuals and groups claim to dominate the world of various life situations, go into action masks, lights, shadows, archetypes, circumstances, fears, aspirations, in short, an endless list of physical and metaphysical elements that share the need to share, live and coexist. One of the forces with which the man has since modernity is the act of help or guidance and personal support.

Though in interrelations according to Bauman (2010) human attention tends to focus currently on finding satisfaction, when they are not what is expected they dissolve easily. It is a world of fragile relationships without real human bonds. In this context arises since the middle of the last century, Educational Guidance as social praxis aimed at facilitating the process of human development in the dimensions of being, live, serve, know and do, in the personal, family and community along the vital continuous cycle. (SNO2009-pg.16)

The ultimate goal of the educational guidance process is self-development educator and intellectual and emotional independence in managing their personal and social responsibilities. The educational activity of Guidance should focus on prevention and intentional action as ways to anticipate and face challenges, obstacles and difficulties that often occur in the processes of human development of people and their contexts. (Cit.Ob.)

That is why the search of the ox is permanent in itself, the searcher will begin to discover, investigate, construct, interpret and understand and so he can get progressively a direct learning experience involving discipline, order, hierarchy and awareness. The ox represents the energy and the innate potential of the divine nature of man, and the overwhelming pressures of the outer and inner worlds, difficult the control of the ox, therefore, seeking help and advice to succeed in this quest is probably the first step to begin the path of enlightenment considered a goal in itself.

Sended: 7-8-2012
Revision: 20-9-2012
Accepted: 6-11-2012

References

- Bauman, Z. (2010) *Amor Líquido. Acerca de la fragilidad de los vínculos humanos*. Buenos Aires: Fondo de Cultura Económica, Argentina. (Traducción de Mirta Rosenberg y Jaime Arrambide).
- Capurro, R. (2003) *Análisis existencial y Relación Terapéutica. La Influencia de Heidegger en la obra de Binswanger y Boss*. [Disponible en la revista digital portuguesa de Filosofía, LIX-20034,327-339].
- Ferro, J. (2001) *Crítica e Interpretación de la Filosofía y Psicología en el análisis existencial de Ludwig Binswanger (1881- 1966)*. Barranquilla, Colombia: Editorial Universidad del Norte. [Disponible en <http://hdl.handle.net/10584/1280>]
- Habermas, J. (1999) *Teoría De La Acción Comunicativa I. Racionalidad de la Acción y Racionalización Social*. Santafé de Bogotá, Colombia: Grupo Santillana de Ediciones S.A. Editorial Taurus.
- Husserl, E. (1973) *El Problema de la realidad social*. Buenos Aires: Amorrortu.
- Husserl, E. (1997) *Ideas relativas a una fenomenología pura y una filosofía fenomenológica*. México: Fondo de Cultura Económica.

- Jung, C. (1959) *Teoría de la Psicología Analítica*. Colección Works of C.G. Vol. 9 Parte I. Nueva York , USA.
- Jung, C. (1964) *El Hombre y sus símbolos*. Colección Works of C.G. Nueva York , USA.
- Kapleau, P. (1965) *Los Tres Pilares del Zen*. Boston: Peacond Press.
- Ministerio del Poder Popular para la Educación Superior (2009) Mesa Técnica Nacional. Proyecto: Sistema Nacional de Orientación. Documento Oficial DOP-2009-01. [Disponible en: www.mes.gov.ve/documentos/descarga/pdf18-12-2009_11:28:58.pdf]
- Savater, F. (2009) *La Aventura del Pensamiento*. Buenos Aires: Sudamericana S.A. Primera Edición en Debolsillo
- Schütz, A. (1993). *La Construcción Significativa del Mundo Social. Introducción a La Sociología Comprensiva*. Barcelona: Paidós.